.. AdhyAtmika vichAra ..

॥ आध्यात्मिक विचार ॥

॥ १- ८- २२ ॥

अध्यात्मिकान् योगान् अनुतिष्ठन्नयायसंहितान् अनैश्चारिकान् ॥ १ ॥

Let a man practice in the approved way the yoga of the Self, which make the mind steady.

आत्मलाभान्न परं विद्यते ॥ २ ॥

There is nothing higher than the Self.

तत्रात्मलाभीयांश्लोकान् उदाहरिष्यामः ॥ ३ ॥

For that purpose, we quote some verses which bring attainment of Self.

पूः प्राणिनः सर्व एव गुहाशयस्य ।
अहन्यमानस्य विकल्मषस्य ।
अचलं चलनिकेतं येऽनुतिष्ठन्ति ते अमृताः ॥ ४ ॥

Every living being is the city belonging to the one lying at rest in the cave . Indestructible, taintless, the unmoving abiding in the moving. Those who practice realization of it become immortal.

श्यदिदमिदिहैदिह लोके विषयं उच्यते ।
विधूय कविरेतद् अनुतिष्ठेद् गुहाशयम् ॥ ५ ॥

This indeed which here in this world and here in that world is called the object . Having shaken himself free from it, let the seer devote himself to that which lies in the cave.

आत्मन्नेवाहमलब्ध्वैतद् धितं सेवस्व नाहितम् ।
शथान्येषु प्रतीच्छामि साधुष्ठानमनपेक्षया ।
महान्तं तेजसः कायं सर्वत्र निहितं प्रभुम् ॥ ६ ॥

(pupil) 'Not in the Self have I attained it . Now in other things will I seek that place of the good, by detachment.'
(teacher) 'Devote yourself to your welfare, not to your harm . (It is) great, a mass of splendor, all-pervading, the Lord.'

सर्वभूतेषु यो नित्यो विपश्चिदमृतो ध्रुवः ।
अनङ्गोऽशब्दोऽशरीरोऽस्पर्शश्च महांशुचिः ।
स सर्वं परमा काष्ठा स वैषुवतंविषुवत् स
वै वैभाजनं पुरम् ॥ ७॥

He who is constant in all beings, wise, immortal, firm, without limbs, without sound, without body, without touch, great, pure - He is all, the highest goal, he is in the center, he divides, he is the city.

श्तं योऽनुतिष्ठेत् सर्वत्र प्राध्वं चास्य सदा आचरेत् ।
दुर्दर्शं निपुणं युक्तो यः पश्येत् स मोदेत विष्टपे ॥ ८॥

The yogi who practices realization of That in everything, and always holds to firmness in That, will see that which is hard to see and subtle and rejoice in heaven.

॥ १- ८- २३॥
शात्मन् पश्यन् सर्वभूतानि न मुह्येच् चिन्तयन् कविः ।
आत्मानं चैव सर्वत्र यः पश्येत् स वै ब्रह्मा नाकपृष्ठे
विराजति ॥ १॥

The seer meditating, seeing everything in the Self, will not be deluded. And whoever sees the Self alone in everything, He is Brahman, glorious in the highest heaven.

निपुणोऽणीयान् बिसोर्णाया यः सर्वं आवृत्य तिष्ठति ।
वर्षीयांश्च पृथिव्या ध्रुवः सर्वं आरभ्य तिष्ठति ।
स इन्द्रियैर्जगतोऽस्य ज्ञानादन्योऽनन्यस्य ज्ञेयात् परमेष्ठी
विभाजः । तस्मात् कायाः प्रभवन्ति सर्वे स मूलं शाश्वतिकः स
नित्यः ॥ २॥

Subtle, finer than a lotus-fibre, he stands covering all . Greater than the earth, firm, he stands supporting all . He is other than the sense-knowledge of this world . The world is not different from him, who is ever standing as the supreme, who is to be known, who himself divides into many. For him the bodies all come forth, he is the root, eternal, he is constant.

दोषाणां तु विनिर्घातो योगमूल इह जीविते ।
निर्हृत्य भूतदाहीयान् क्षेमं गच्छति पण्डितः ॥ ३॥

Yoga is the basis for destruction of the doshas here in this life.
Having thrown off these which torment beings, the wise one (paNDita) attains peace.

अथ भूतदाहीयान् दोषान् उदाहरिष्यामः ॥ ४ ॥

Now we exemplify the doshas which torment beings.

क्रोधो हर्षो रोषो लोभो मोहो दम्भो द्रोहो मृषोद्यम्
अत्याशपरीवादावसूया काममन्यू अनात्म्यमयोगस्तेषां ।
योगमूलो निर्घातः ॥ ५ ॥

Anger, thrill, irritation, greed, delusion, self-display, spite,
false speech, over-eating, back-biting, jealousy, lust and hate, loss
of self-possession, absence of yoga . These are shaken off by yoga.

अक्रोधोऽहर्षोऽरोषोऽलोभोऽमोहोऽदम्भोऽद्रोहः
सत्यवचनमनत्याशोऽपैशुनमनसूया संविभागस्त्याग
आर्जवं मार्दवं शमो दमः सर्वभूतैरविरोधो योग आर्यम्
आनृशंसं तुष्टिरिति सर्वाश्रमाणां ।
समयपदानि तान्य् अनुतिष्ठन् विधिना सार्वगामी भवति ॥ ६ ॥

Freedom from anger, freedom from thrill, non-irritaion, freedom from
greed, being without delusion or self-display or spite, truth-speaking,
moderate diet, no back-biting, freedom from jealousy, sharing with others,
giving up, straightforwardness, gentleness, calm, control, the yoga which
has no conflict with any being, nobility, kindness, contentment - these
apply to all stages of life . Practicing them in the approved way, one
becomes all-pervading.

Please send corrections to sanskrit@cheerful.com
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